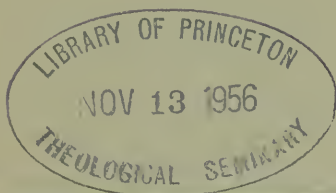


American Board of Commisioners  
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Historical Sketch of the Mission to  
the Mahrattas of Western India

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HISTORICAL SKETCH

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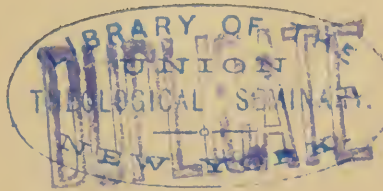
OF

WESTERN INDIA.

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PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

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New-York :

JOHN A. GRAY, PRINTER, STEREOTYPER, AND BINDER,  
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The following books, among others, may be consulted with advantage :

**India, Ancient and Modern.** By Rev. DAVID O. ALLEN, D.D.

**India and its People :** Rev. HOLLIS READ.

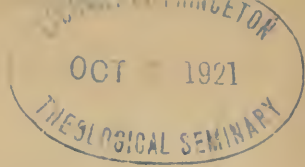
**Memoirs of Gordon Hall and Harriet Newell.**

**Tracy's History of the American Board.**

**Newcomb's Cyclopedia of Missions.**

**Memorial Volume of American Board of Commissioners for Foreign Missions.**

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# MISSION ((( TO THE ))) MAHRATTAS

ARABIAN  
SEA

THE  
INDIAN  
PENINSULAR

CHAUITS



# MISSION TO THE MAHRATTAS.

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## THE COUNTRY.

THE region of country inhabited by the Mahrattas, is in the western part of Hindusthan. It borders on the Arabian Sea for about three hundred miles. It may be described in general as an irregular triangle. The sea line is the base of the triangle, and the apex a point about seven hundred miles in a north-easterly direction from Bombay. The northern boundary of the triangle begins on the sea-coast, about fifty miles north from Bombay, and runs north-easterly to a distance of a hundred miles or more north-east of Nagpur, in Central India. The southerly line, or side of the triangle, would run from this point in an irregular south-westerly direction till it meets the sea-coast, to the south of the territory of Goa, about two hundred and fifty miles from Bombay.

Near the sea-coast runs a range of mountains parallel with it. It is called the *Sayhadri* range, or, in common language, the *Ghâts*—receiving this name from the *passes* or “*steps*,” up through the range to the elevated table-lands of the interior. For a part of the distance on the north of the Mahratta country, there is a range of mountains running east and west. Other ranges, parallel with this, are found in the interior. The region of country bordering on the sea is very broken. Spurs from the *Ghâts* come down to the coast in great numbers, so that the whole district, to one traveling along the line of the sea, is a succession of precipitous hills and deep valleys. The bottoms of these valleys have, in some cases, a widening near the sea, while they are contracted to deep gorges as one approaches the mountains. The soil in these valleys, and often also upon the sides of the hills and mountains, is fertile. The streams are mountain torrents, nearly dry during the dry season, and rushing down in fierce, turbid streams, almost impassable from the force of the current, whenever the rain falls upon the summits above them. This strip of country between the sea and the coast range of mountains is called the *Konkan*.

The aspect of the country, to one approaching it from the sea, is very forbidding. In some places the shore appears beautifully fringed with the palm-tree; but in general only stern, frowning hills are to be seen. Behind these others appear. All along may be seen the summits of the *Ghâts*, or the *Sayhadri* range, rising to the height of from three to five thousand feet. The view of these hills is that of very steep, almost precipitous, mountain sides. The range is crossed only by passes through deep gorges and up steep ascents, in places where the summit is lower than the general height of the range.

This range of mountains is the western edge of the great table-lands of the interior. The traveler who ascends one of the passes in the range does not descend at once, upon the other side, to a region of low-lying country. He finds himself among mountains, with valleys opening out eastwardly, and water-courses flowing east and south-east. The valleys soon expand on either hand; the hills gradually sink into the plains. The land in general lies from one to two thousand feet above the level of the sea, and of the land lying at the foot of the mountains on the western side. The streams of water flow more gently than those below the *Ghâts*, and soon uniting, form the rivers which water the south-eastern part of India. The water flows across the whole breadth of India, and finds its outlet in the Bay of Bengal. The region of country above the *Ghâts*, eastward from this Sayhadri or coast range of mountains, is known as the *Deccan*, (Dakhan.) This word means the "south" country, and was originally employed to designate all that part of India lying above the coast ranges of mountains, on both the east and west sides, and south of the *Vindya* range, in central India.

The Deccan, (Dakhan,) or the interior Mahratta country, may be described as a succession of table-lands or broad plains, separated from each other by steep hills, and spreading out, in a south-easterly direction, into extensive prairies. The soil near the mountains and hills is usually not very productive. Generally on the great plains and in the valleys it is very fertile. Most of the country is well watered, but there are no navigable streams.

The principal rivers of the Mahratta country are the Godavery, which rises near Nasik, in the western mountains, and flows in its general south-east course to the sea—the Bay of Bengal—at Coringa, nearly three hundred miles north of Madras; the Sina, which rises near Ahmednuggur, and runs nearly south, till its junction with the Bhima, a few miles beyond the city of Sholapur; the Bhima, which rises near Junir in the western mountains, and flows south and then south-east, till, after it receives the Sina river, it joins the Krishna; and the Krishna, (Kistna of the maps.) This rises in the mountains north-west of Satara, and flows in a south-easterly direction, receiving the Bhima near Raichur; and after receiving the Túngabadra from the south, flows north-east, and then again turns, and reaches the Bay of Bengal about two hundred miles north of Madras. There are many tributaries to these larger streams.

#### *Climate.*

The climate is very different in different parts of this country. In the region of the mountains more rain falls than on the plains. Being within the tropics, the rains occur at one season of the year, from June to October. Soon after the sun passes north of any parallel of latitude, in his course from the Equator to the Tropic of Cancer, the winds begin to blow from the sea. The moisture gathers in the air; the rain begins to fall upon the summits of the western range of mountains. As these summit regions get saturated from the moisture condensed there, the rain falls in the district to the west, and along the seashore. Then, after a little time, the clouds pass over the mountain summits, and the rain falls upon the plains beyond. The clouds also move along the line of the northern range of mountains. Much more rain falls among these hills than in the plains to the south of them. The fertility of these eastern dis-



tricts depends very much upon the regular supply of the rains at the proper season of the year. If, from any cause, these fail to come at the usual time, there is much suffering. The crops can not grow, the heads of grain can not fill, a famine is apprehended; the grass withers, and the cattle famish.

The Konkan is abundantly supplied with water from these regular rains. Hence the climate along the sea-coast is moist, and in general debilitating. The mercury in the thermometer does not rise as high as it does in the interior; but the variation of temperature between day and night is very slight, and hence the climate is trying to foreigners. The sun beats down with tremendous power in the valleys and deep gorges. The people show the power of the sun in their complexion, which is generally darker than that of people living in the interior. They are usually smaller in stature, and perhaps feeble in body. The reason of this is to be found in the moist, enervating climate. God has provided a relief, however, in the mountain summits, which overhang the whole district. If a fever should attack a person in the lowlands, he can, in the course of a few hours, be placed in an entirely different climate, one which will usually prove an antidote to the disease. And again, a fever attacking a person in the interior, may oftentimes be checked by bringing the patient into the mild and soft air of the sea-coast.

The interior of the country has less rain than falls along the coast. At the same time, being in general higher than the region upon the coast, the pressure of the atmosphere is less, and evaporation is more rapid. This makes the climate dry. For a part of the year cold winds prevail. At another time, hot winds blow from the north-east over the land. The climate is thus more variable than that upon the sea-coast. The temperature of the hot days of April and May is much higher, but at the same time the air cools down at night, in the absence of the sun. This gives an agreeable and refreshing change every twenty-four hours. The western part of the interior is under the influence of the sea-breezes also, while in the regions more to the east the heat is excessive. The inhabitants of the interior are usually taller, more muscular and vigorous; and, in some cases at least, lighter in complexion than those upon the sea-coast. From this part of the country went forth those hordes of irregular cavalry, the Mahratta Horse, which overran such a great part of Hindusthan, in the last century.

#### *Productions.*

In the Konkan, rice is the main article of cultivation. This grows also, of different qualities, along the sides of the mountains, and in the valleys east of the *Ghâts*. Farther inland, little rice is raised, and that mostly along the banks of some small streams, affording peculiar facilities for irrigation. Various kinds of grain are grown in the interior, such as are adapted to the climate and the soil. Wheat can be grown on the uplands, where there is a good supply of rain, and also in fields which are so situated that they can be irrigated at times if necessary. A little corn (maize) is grown, principally in gardens, and it is eaten usually green, roasting the ears. Sugar-cane is extensively grown, and also hemp, and some flax. Tobacco is also raised. In the north-eastern and the south-eastern parts of the Mahratta country, cotton grows of good quality. The production is increasing, in connection with facilities afforded by the railway for getting it to the seaport, and thence to England and America, for man-

ufacture. By far the greatest part of what is now raised is manufactured in the country. Oil seeds of various kinds are grown in the southern parts of the country, and shipped to Europe. The staple product of the Mahratta country, however, is grain, the grain which is used by the natives. This is of several varieties and distinct species, not grown in this land. The regions watered by the Bhima and the Godavery are known as the granaries of Western India. The tropical fruits abound in the country. Cocoa-nuts and the fruit of various species of palms are found abundantly in the Konkan. Oranges, limes, and grapes grow in the interior. Mangoes and bananas, or plantains, guavas, etc., are found every where.

#### *Principal Cities.*

**BOMBAY** is the principal city. It is the seaport of the whole country, and the metropolis of the Presidency. It is situated on the island of that name. The island contains seven hundred and eighty thousand inhabitants, and is under one municipal government. It is the residence of the Governor for a part of the year. It is essentially a European city, having grown up from a small village of fishermen's huts to its present size since its occupation by the English. It is situated in latitude  $19\frac{1}{2}^{\circ}$  north, and in longitude  $72\frac{1}{2}^{\circ}$  east. Having the finest harbor in Hindusthan, and being the nearest point to Europe by present modes of travel, it is likely to grow still more, and be more and more important in the future. It will soon be connected with London by a line of telegraph. From this point lines of railway, in process of construction, stretch south-east toward Madras, north-east to connect with the line running north-west from Calcutta, and north, along the sea-shore, to reach the cotton-fields of the north, in Guzerat.

**Poona** is the principal city of the Mahratta country above the *Ghâts*. It is ninety miles south-east from Bombay, with which place it is connected by rail. It has a population of one hundred thousand. It is the seat of government for the Presidency a part of the year, and the principal military station. It is the great grain-market of that part of the country.

**Sholapur** is a city of seventy-five thousand inhabitants, two hundred and seventy-five miles south-east from Bombay, and connected with Poona and Bombay by the railway. It is on the Sina river, above its junction with the Bhima. It is a mart for cotton and oil-seeds, which are raised largely in that region.

**Nágpur**, near the north-east point of the Mahratta country, is a city of much consequence, having been the seat of power of one portion of the Mahratta princes.

**Umráwati**, thirty miles distance south of Nagpur, is the center of a cotton-growing region.

**Nasik** is a holy city of the Hindus, situated near the top of the western mountains, about eighty miles north-east of Bombay. It has many temples and places of reputed sanctity, and a large population of Brahmins, priests and the like.

**Ahmednuggur** was a seat of a Mohammedan kingdom, tributary to the Emperor of Delhi, before the rise of the Mahrattas. It contains about thirty thousand inhabitants, and is situated one hundred and eighty miles east from Bombay.

It is a mart for grain from the region along the Godavery river, and of cotton from the north-east.

*Satára* is a city of twenty-eight thousand inhabitants, situated at the eastern base of the Ghats, in the Dakhan. It has an elevation of more than two thousand feet above the sea-level. It was the original seat of the Mahratta power, and continued to be the residence of the king while that power remained independent.

*Kolapur* is a city of forty thousand people, seventy miles south from Satara, and like it is situated very near the western mountains. It is the seat of a Mahratta principality at the present time.

*Ratnagiri* is a town of twenty thousand people, on the sea-coast, one hundred and fifty miles south from Bombay, a commercial center of that region. *Belgaum* is south-east from Ratnagiri one hundred miles, in the southern Mahratta country, and has a population of fifty thousand. *Maligaum* is one hundred and fifty miles north-east from Bombay, and is the principal city of the Khandesh districts. Aurangabad, Jalna, and Ellichpur are important cities in the interior.

#### *People and Languages.*

The number of people residing in the Mahratta country is variously estimated at from ten to twelve millions. The latter is perhaps nearer the correct estimate. An accurate census of India has not yet been obtained.

The great majority of these are Hindus, and the Mahráthi is their language. In the districts north of the Mahratta country the Guzaráthi is spoken; east and south-east, the Telugu; south, the Canarese, (Kanádi.) These languages run into each other, along the borders of the districts where they are spoken. There is consequently a great difference of dialect in different portions of the country. In some districts these dialects assume almost the characteristics of distinct languages.

There are many Mohammedans in the country, especially at all the large places. A few families are found even in the small villages. Some of these are descendants of the original conquerors of the country; others are descended from Hindus, who embraced the Mohammedan faith centuries ago. The proper language of the Mohammedans is Hindustáni, but in the country they usually speak the Mahráthi.

In Bombay are many Parsis. They are descended from the Persian fire-worshippers, who fled from that country at the time of the Mohammedan persecutions, and found an asylum in India. They adopted the language of the people who received them, and were permitted to continue their own practices in matters of religion. They are an enterprising, thrifty people. They go as traders into all the large places in the interior. Many of the Parsi merchants of Bombay are largely engaged in trade with China and Europe, having their branch houses in Canton, and in London, and elsewhere. These Parsis speak a dialect of the Guzarathi language, having a large admixture of Persian. Nearly half the Hindus in Bombay speak the Guzarathi, as their vernacular.

A race of mountaineers is found in the northern part, among the mountains which border the Mahratta country. They are called *Khonds*. They are probably aboriginal inhabitants, descendants of those who occupied the

country before the Hindus came there. They do not worship the Hindu gods, but have idols of their own. They are distinguished from the Hindus in other ways. They use intoxicating drinks to excess, but they are perfectly truthful. They also do not violate the seventh Commandment.

There are a few *Bhils* met with in various places, who are also, in all probability, descendants of the early inhabitants. They are, however, not distinguished from the Hindus in language and customs. They are employed as watchmen and night-guards. They are great thieves. It has been difficult to induce them to cultivate the soil for their living.

Perhaps, also, we find traces of the aboriginal inhabitants in the various *out-castes*, who are now all over the land; living outside the walls of villages, in parts of the country where the villages are walled, and in other places, in a degraded position. These people have adopted the Hindu gods, and practice many of the rites. Yet they have some customs which seem to separate them from the Hindus of good standing. It is supposed the Hindus may have adopted some of the idols of the aboriginal people, whom they conquered, into their own pantheon, in order to secure their good will. These *Mahars* and *Mangs* however, are very different from the *Khonds* at present; at least in the good qualities mentioned.

#### *Religions.*

The Hindus may all be properly called idolaters. They worship a vast number and great variety of gods, and have an endless diversity of forms and rites of worship. Some there are who worship no images, and yet may be called idolaters. Some worship the elements of nature, namely, fire, water, air and earth. Generally images or symbols will be found in every house. Temples are very numerous. And they multiply the objects of worship, the number of their temples, or their images, almost at pleasure. A plant producing a strong-scented flower, or a tree which is useful, or used in many ways, may be a special divinity. Any plant, any animal, even the lifeless rocks and stones, may be proper objects of worship, if so regarded by the worshiper. Snakes and monkeys are special objects of worship. Men who profess to teach others about the gods may themselves be proper objects of devotion. The bones of a dead man often become enshrined, and thus a new object of worship is produced. They pay religious homage to deceased ancestors, particularly during one month of the year. Believing in the transmigration of the soul, they fancy the spirit of the departed may be present in the body of the crow, who comes at their call, to eat up the portion of food which has been prepared as a sacrifice.

Beside the general objects of worship common to all, separate classes have their own objects. The cultivator of the soil worships the ox which draws his plow. A particular day is set apart for this worship. Men in various trades worship the tools and implements they use. The merchant must have an image, or symbol of his god drawn by the Brahman in all his account-books. On a particular day, the money-lenders worship the coin they have in their shops. The scholar will worship his books. The picture of the god of learning must be drawn upon the slate of the child, just beginning his letters; and his first lesson at school is to bow down before that image, which

the teacher draws, and to make a proper offering to it. As in the days of Habakkuk, (Hab. 1 : 16,) the fisherman now offers to his drag-net. There are gods in the temples, gods beside the highways, gods upon the tops of the hills, gods under the green trees, gods in the house, gods in the field; the air is full of them, so is the sea, so are all things. A man himself may be said to be, and by multitudes believed to be, the abode of divinity.

The underlying idea of all this idol-worship is probably the worship of nature. God is every where, says the Christian, and the Hindu agrees with him; God is every thing as well, adds the Hindu, and so it is equally true, in his estimation, that every thing is God, and may be acknowledged and worshiped as God. All objects in nature show forth the power and wisdom of God; hence, says the Hindu, *any* thing may be worshiped. All is divine. All that is needed is that faith on the part of the worshiper which will 'make' the thing worshiped real to him. It may appear but a stone; the inner eye sees not the stone, but the divinity; not the divinity *in* the stone; but the true thing about it is not what *appears*, a stone; but what *is*, a god. So the learned men argue away all external nature, as a delusion, a vanity deceiving man. The ignorant man, they say, needs the image to direct his thoughts aright, and to help him in his worship. The enlightened man worships not the image, but transcends that; and passes into the region of the true, when he worships. Still this idol-worship is necessary to secure the favor of the gods. The religion of the Hindus seems a bundle of inconsistencies to any one beholding the worship. But the people are very much in earnest about it. It is all real, and a dreadful reality to them. They dare not forego the daily routine of observances. Dire calamities are constantly ready to descend upon them, if they should transgress even the least and most frivolous of these appointments.

The *Mohammedans* have their mosques, and are all thorough monotheists. Some of their practices in that land have doubtless received a coloring from the customs of the Hindus, with whom they dwell; and it is not unusual to see Hindus joining in certain public ceremonies of the Mussulmans.

The *Parsis* worship the elements, particularly fire, and the sun, as the source of fire and light. They have temples, where they keep the sacred fire ever burning. This they brought with them, when they fled from Persia. Into these temples no one whatever, who is not a Parsi, is ever admitted. They worship the sun at his rising and setting. They worship by the sea-side when possible, and employ the salt-water in their rites.

There are many *Roman Catholics* in Bombay and vicinity. Those of foreign extraction are mostly descendants of the Portuguese, who first among Europeans settled in this part of the land. These early settlers made some converts to their faith, and the descendants of these converts are still found. They are very degraded however, and have little influence in the community. They are generally much despised by the Hindus.

#### *Caste.*

The distinctions of caste among the Hindus are very numerous. The practices required by these distinctions are very burdensome. They are designed to prevent any intermingling of different orders and ranks. Caste is by birth, and no one can change from one caste to another. If a person break caste,

he is no longer reckoned as of any standing in the Hindu order; he is an *out-caste*. There are classes in the community who are not reckoned among the regular castes, but who constitute orders or castes among themselves. Such are the *Mahars* and *Mangs*. According to true Hindu estimation, foreigners constitute a class of out-castes, and so are to be regarded as lower in rank than the Hindus themselves, even those of low caste. Practically, and in view of the fact that foreigners are the rulers in this land, this notion is disregarded. But when any Hindu embraces Christianity, he is regarded not as having risen to the rank in which the rulers of the land are, but as being defiled, as having fallen below all the Hindus into the lowest possible scale of out-castes. Every indignity is put upon him that is possible. He is deprived of the use of water from the public wells and tanks, shut out from the public schools, and cut off from all intercourse with relatives and friends, as far as may be. This inhumanity is restricted, however, by the influence of the English government; and of late full rights of Christians have been guaranteed to them by decisions of the highest authority. Gradually the people will come to understand and acknowledge the true position of Christians. This is that of other classes in the community, such as Mohammedans and Parsis, who do not observe caste; above those who do regard it.

Many of the customs of those who observe caste rules are very trifling, even ludicrous; but the system has a very strong hold upon all persons. Different castes do not eat together; specially must they not use water or other liquid which a person of lower rank may have touched. Persons of good caste can not eat food prepared by those of lower rank; though the reverse is allowed, and persons of lower order may use food prepared by those above them. In practice there is some relaxing of the strictest rules; and persons of good caste often do eat food prepared by those below them. There is no marrying, save *in* the caste to which the man belongs.

Trifling infractions of caste rules and customs — ‘sins of ignorance’ — when a person unwittingly becomes polluted; and infractions which sometimes occur by order of a superior, an officer, or other, who pays no attention to these caste rules — these may all be atoned for by trifling penances. Some grosser breaches of the law are atoned for, and the person restored to good standing in the community, by his making presents to the Brahmans, and undergoing a disgusting performance of so-called ‘purification’; by giving a feast to the leaders of the caste — or to a number of persons of the caste — usually in a village, to *all* the men belonging in the same rank, and who would eat together. But the crime of renouncing caste altogether, as is done by all who join the Christian church, can not be atoned for by any mode as yet discovered in the sacred books.

Caste is a part of the religion of the Hindus. A man will excuse himself from the performance of certain acts, which may be requested of him, by saying that to do so is contrary to his religion, *or* contrary to his caste, meaning the same thing in either case. Indeed, caste has a stronger hold on the Hindus than idolatry, and the practices of their religion, oftentimes. A Brahman will write a book in refutation of idol-worship, for a small compensation; but no proffered reward would induce him to drink a glass of water brought into the room by a low-caste servant, for this would be breaking his caste.

Caste is so intermingled with all the habits and feelings of the Hindus, that it constitutes one of the greatest obstacles to the spread of the Gospel. The system is a master-piece of Satan. All things pleasant to man in this life are so arranged as to bind him to his caste. In breaking away from that, he breaks away from all that he has held dear on earth. Parents, brothers, sisters, wife, children, all friends and acquaintances must look upon him as worse than dead, and shun his presence as if it were pollution itself. All that he has been taught from infancy of the inferiority of others, of their polluted condition and degraded habits, lead him to shun any association with Christians. Natural antipathies, strengthened by the habits and training of all his life, press upon him to keep him where he is. Only an influence from above can lead a man out of the bondage of caste into the "glorious liberty of the children of God."

Even when young men, taught in the English language and science, have outgrown most of their notions in regard to Hinduism; when they regard that as absurd, and are inclined to regard all systems of religion as alike in absurdity, and beneath the attention of thinking men, they yet are careful to observe some of the more important distinctions of caste law; so that they may remain socially in the same position. Still, these men are gradually outgrowing the system. There are indications of a somewhat general disregard of the more burdensome rules. There is more of respect shown to those who break away from their caste altogether. With the onward progress of Christianity, we may anticipate a more rapid disappearance of the absurdities and almost cruelties of the caste system. This is to be brought about through the influence of Christianity. All the progress of commerce and the arts has not as yet availed to do more than to weaken the system. Christianity necessitates its overthrow.

## THE MISSION.

I. BOMBAY.—The first missionaries of the American Board who were sent to preach the Gospel to the heathen, were Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall and Luther Rice. They went forth not knowing whither they went. Their wish was to reach the great idolatrous countries of the East. Their attention had been drawn somewhat to Burmah. As Calcutta was the port to which vessels sailed from this country, and was itself in the midst of the great heathen kingdoms which they wished to reach, the missionaries first went there. Three of them, Mr. Nott, with his wife, Mr. Hall and Mr. Rice, sailed from Philadelphia. The others, Mr. Judson and Mr. Newell, with their wives, sailed from Salem. This was in February, 1811. War with Great Britain was soon after declared. When these ships arrived at Calcutta, the missionaries found themselves in a trying position, as citizens of a country at war with the government which ruled India.

Messrs. Judson and Newell arrived some weeks before the others. They were first ordered to return to America in the ship which had brought them out. At this time the restrictions imposed by the East-India Company upon the residence of foreigners in India had not been removed. Missionaries were not allowed to reside in the territories subject to the Company. The Christian friends of missions in Calcutta and vicinity received the American brethren with great cordiality. Soon the first order to the missionaries, that they must re-

turn to America in the ship which brought them out, was changed, and in accordance with their earnest memorials to government, they were permitted to leave the territories subject to the Company and go to any other place whatever.

They anxiously looked for a place. Hearing that the Governor of the Mauritius desired the establishment of a mission there, Mr. Newell sailed for Port Louis with his wife, leaving Mr. and Mrs. Judson, (who proposed soon to follow them,) as there was no room for more passengers in the ship on which they went. A few days after Mr. Newell's departure, the other ship arrived from America; and these missionaries were also ordered to return at once in it. They presented a written request that they also might be allowed to go to the Isle of France by any vessel going thither. The request was granted. No opportunity for their going occurred till near the end of the year. Mrs. Newell died at Port Louis on the 30th November.

About the last of August Mr. Judson announced to the Baptist missionaries at Serampur that he had changed his views on the subject of baptism. He was received by them, and, with his wife, was immersed the first Sabbath in September. Mr. Rice also joined the Baptists in October. Soon after an opportunity occurred for these three persons to proceed to Mauritius, which they embraced. From there Mr. Rice returned to America, and Mr. and Mrs. Judson afterward went to Madras, and thence to Rangoon, and commenced the Baptist mission to Burmah.

Messrs. Hall and Nott remained for a time at Calcutta, but at length removed, near the end of the year, to Bombay. A new Governor of this Presidency, Sir Evan Nepean, had arrived; and as he was a Vice-President of the British and Foreign Bible Society, and a friend of missions, they resolved to attempt the establishment of a mission there. Thus the work began in difficulty and trial. But a long period of trial was before them. Unfavorable reports had preceded them from Calcutta, and they found themselves objects of suspicion and under the surveillance of the police. After some months they were ordered to proceed to England in a ship then nearly ready to sail. Desirous of still remaining in the country, they made an effort to reach Ceylon in a private manner. They were, however, arrested at Cochin, and brought back to Bombay, and kept as prisoners aboard the ship, and were directed to hold themselves in readiness to sail for England in the next ship. They determined to make one more appeal to the Christian gentleman at the head of the government. It was a bold, faithful, Christian, yet perfectly respectful appeal.\* In reply to this, they were permitted to remain until further instructions should come from the supreme government at Calcutta.

Meantime the charter of the East-India Company had been renewed, with a most important modification. The act of Parliament renewing the charter for twenty years, from 1813, recognized the duty of the people of Great Britain to promote Christianity in India. It declared that persons having that object in view should be permitted to reside there, subject to the local government, and acting in conformity with the principles on which the natives had claimed the free exercise of their religions. But missionaries who were on the ground were

\* It may be found in Tracy's History of A.B.C.F.M., p. 43.



specially excepted from the benefit of this act. The friends of the mission in England were active in the effort to procure an authoritative decision in favor of their staying. The governments at Calcutta and Bombay had sent to England copies of the entire correspondence, with their own account of all transactions in reference to the American missionaries. The subject came before the Court of Directors of the East-India Company. They were about passing a resolution requiring the removal of the missionaries and the censure of all their own civil and ecclesiastical servants who had aided them. Then the venerable Sir Charles Grant, once Chairman of the Court, presented a written argument defending the missionaries, and showing that the governments in India had mistaken and transcended their authority in requiring the removal of the missionaries from the country. This argument prevailed. Dispatches were sent to Bombay, stating that the object of the missionaries seemed to be simply the promotion of religion, and authorizing their residence in the country.

This was the *real* opening of India to missionary labor. The first English missionaries who applied to the Court of Directors of the East-India Company for permission to proceed to India, after the passage of the Charter Act of 1813, were refused a permit by the Court. This shows their determination to allow of no efforts to convert the natives to Christianity. When they were afterward persuaded to allow the residence of American missionaries, they could no longer refuse permission to their own countrymen and others. The persistent efforts of the American missionaries to obtain a foot-hold in the land, and of the Board to secure for them proper guaranties and protection, aided as these efforts were by those of Christian friends in England and India, had gained an object deserving of the gratitude of the whole Christian world. They accomplished a result which the Act of Parliament had failed to secure. This was done while the brethren were virtually treated as prisoners, residing in the Admiralty House at Bombay, and liable to be sent to England at any time.

Mr. Newell came from the Isle of France to Colombo, in Ceylon, in the spring of the year after the death of his wife. Here he resided, engaged in the study of the languages spoken at Bombay as far as he could, and preaching in English to the European and half-caste people, of whom he found thousands in need of instruction. Early in the year 1814 he joined his brethren in Bombay, and at once engaged with all earnestness in the work of the mission. He made such representations of the state of things in Ceylon, the friendliness of the government, and the accessibility of the natives, that the Board was induced to send a mission there.

The missionaries had not been idle during the long period of suspense in regard to the permission for them to stay in the country. They had acquired much facility in the use of the Mahráthi language, and had begun to preach in the streets of the city. They had translated short portions of the Bible, and some tracts into the language. These they would read to the people as they had opportunity, and learn from their remarks whether they were intelligible or not.

In 1815 Mr. Nott returned to the United States, it being the opinion of the physician that his constitution was entirely unfit for labor in that climate. He had suffered much from liver complaint.

About the close of the same year Mr. Bardwell arrived at Bombay. He was

acquainted with printing. A press and types were procured. This was the commencement of an agency which has been greatly used in the service of the Gospel in Western India, the fruits of which are manifest more and more.

Early in 1818 two new missionaries arrived. Rev. A. Graves was stationed at Mahim, a large village on the upper end of Bombay Island, and Rev. J. Nichols proceeded to Tanna, on the island of Salsette, twenty-five miles from Bombay. Here he remained till his death in 1823. The station has never since been occupied. Mr. Graves remained at Mahim, laboriously at work in the care of schools on the island and also on the continent, and engaged in preaching and translations, until the death of Mr. Hall in 1825, when the demands of the work in Bombay called him there. Afterward, the failure of his health compelled him to go for a season to the Nilagiri Hills, from which he returned to commence a new mission at Ahmednuggur in 1831. Mahim has never since been the residence of a missionary.

In 1821 Mr. Bardwell was compelled to return to this country by the failure of his health. His place was supplied by Mr. Garrett, who had joined the mission to Ceylon, but whom the government of the island ordered to leave. Mr. Newell was removed by cholera in April. He was one of the four young men whose request to be sent to the heathen had been the means of calling the Board into existence. In 1825, the only remaining member of the little band that formed the mission, Rev. Gordon Hall, was removed by death. He died at a small village in the interior, about seventy miles north-east of Bombay. He had been at Nasik, on a tour for preaching and distributing books. The cholera was raging. Soon his supply of medicine, as well as of books, was exhausted, and he started on his return to Bombay; but was himself attacked by the dread disease, and died in the veranda of a temple at Duli-Dhapur. His last words, repeated three times, were: "Glory to thee, O God!" He continued his work of preaching to the heathen, exhorting them to repent and forsake their sins, until the very last.

Only two members of the mission were left. Most of the time since then there have been but one or two men able to use the language at any one time in Bombay. The care of the press has at times required nearly all the strength of one missionary. The missionaries have from the beginning been active members, and often officers, of the Bible and the Tract Societies, in addition to the work which has been done by them as a mission.

At present, 1861, the American Board has but one missionary in that great city. Only one has been there at a time for the past six years. There is a small church which is yearly growing, though slowly. There is a native pastor and one teacher and helper.

In 1823 a chapel was erected in the native town. It continued in use as a chapel and building for the press operations until 1855, when another more convenient one was erected by its side. The chapel is plainly to be seen, but a few steps distant, from the great thoroughfare through the native town. It stands in an open place, where thousands pass every hour in the day. Here the native pastor preaches upon the Sabbath. Upon the steps in front of the building and in the large entrance-way, he daily takes his stand to preach to the passers-by. The missionary resides at a distance of half a mile from this chapel, and has another large room used for a school and preaching-room, near his house,

where he has his daily services. There are places in other parts of the town where preachers go and find an opportunity of giving their message to the people. The knowledge of the Gospel seems to have been spread through the city; yet it is accompanied by many false notions, and it is so hindered that it as yet hardly takes any hold upon the hearts of the people.

#### *Obstacles.*

The obstacles to the Gospel in such a great commercial city are immense. There is the dead weight of Hinduism, which we must meet every where; there is the activity of Mohammedanism, proclaiming one God and declaring itself the divinely appointed religion; there is the infidelity of vast numbers of the people. They are brought together, and by mutual intercourse soon learn to despise the follies of idolatry, and yet they have very little opportunity to hear of any better way. There are the educated young men, who can no longer tolerate the absurdities of Hindu philosophy, and who regard Mohammedanism, Parsiism and the Gospel as standing on the same footing. They have tried one and found it false; so they conclude all are alike false, and to be rejected by those who would be wise. The great mass of the intelligent and educated people are fully occupied with money-making, for which abundant facilities are afforded. The great body of the poor are pressed down by the effort to secure the necessary food for each day.

A still more serious obstacle is found in the character and conduct of those whom the people regard as Christians. The great body of Europeans make India their abode for purposes of gain merely. They are usually seen by the natives to pay scarce a seeming outward attention to the affairs of religion. Men would soon think, from their conduct, that they regarded one religion or form of faith about as much as another. Some even give tokens of regard to Hindu notions. Christianity, as seen in the conduct of such persons, appears as a kind of negation—a *no*-religion. It has no outward form, and its essence is disregarded by its followers. More powerful than this, is the example of those men coming from Christian lands who live in gross sensuality and vice. The natives of Bombay judge the Christian religion from the drunken sailor, who comes on shore seeking only to gratify his brutish lusts; abusing and beating those who attempt to hinder him, or those whom he takes a fancy to abuse and threaten, whether they interfere with him or not. These off-scourings of civilization, more degraded than the heathen themselves, are rather the representatives of Christianity, than are the godly men and women, few in number, and rarely met with by the great body of people, who seek to promote the true interests of the people, who live the life of faith and love among the Hindus.

The American Mission, though the oldest, is not the only mission in Bombay. The Church Missionary Society of England has a large mission there. It has under its care an English school of a high order, with many vernacular schools for boys and girls also, and other schools, male and female. It has a large church, with a native pastor, and other helpers, some of whom have been ordained. There are two Scotch missions. That of the Kirk of Scotland has a large educational institution, admirably situated in the heart of the native town. That of the Free Church has also a large educational institution, a female board-

ing school, and many other schools. It also has several native preachers, ordained, and a church. These several missions working together in harmony for the spread of the Gospel, present a striking contrast with the feebleness of the beginning, when *two* men began to preach the word, while under the surveillance of the police, and liable to be deported at any time.

II. AHMEDNUGGUR.—The stations in the interior began with the advantage of the experience which had been gained in Bombay and vicinity. One of the men who commenced the mission had been more than thirteen years in the country. The missionaries, moreover, were accompanied by a valuable native helper and his family, and one or two other Christians. These formed a kind of nucleus of a Christian community at the beginning. The same general modes of operation have been followed at all the stations: preaching at the stations; preaching on tours; distribution of the Bible and tracts; schools, both primary and boarding; schools of a higher order, when practicable, to educate teachers, catechists and pastors; and schools for girls, primary and boarding.

The station at Ahmednuggur was occupied in December, 1831. Mr. Graves, who had been nearly fourteen years in the country, was accompanied by Messrs. Hervey and Read, new missionaries. Before they had been there a half year, Mr. Hervey was taken with the cholera and died. Mr. Graves' health was so much prostrated by his residence in that land, that he was obliged to visit America. He returned to India after an absence of three years, with his health only partially restored, and took up his residence upon the summit of the hills (the *Ghâts*) at Mahableshwar, where he continued to preach the Gospel, in much bodily weakness, till his death in 1843. A number of persons professed Christianity at this place, in consequence of his instructions.

For most of the time since the beginning of the mission work at Ahmednuggur, two brethren have constituted the force at the station. A good deal of itinerary work was done in the earlier years. Brethren traveled extensively in all directions, and preached the word, and distributed books and tracts as they found opportunity. Such preaching tours have been a marked feature in the operations here. Of late, in consequence of increasing interest demanding the attention of the missionaries near their stations, there has been little of the extended exploring work done, which was needed at first. By means of these tours, openings for new stations have been found. The Gospel has been carried as far as Sholapur on the south-east, and Nagpur on the north-east; and in many of the villages between Ahmednuggur and Bombay the word has been preached; in some of them many times.

An asylum for the poor had been opened by the English residents before the arrival of the missionaries. It was at once put in their charge. A daily service was held here, for the benefit of these unfortunates. Soon some began to show marked interest in the instruction given. Near the close of the first year, three persons from the asylum were admitted to the church. The natives, to the number of one hundred, were present on that occasion. Many expressed their wish to be baptized. It was an occasion of much joy. Babaji, the native catechist, wept for joy. Four months after, several others were added, and in March a Presbyterian church was organized. Mr. Read was pastor, Babaji elder, and Dajiba deacon. These two had come from Bombay with the mis-

sionaries. The church had fourteen members, ten of whom were Hindus. These early hopes were not fulfilled at once. For ten years there were but sixteen baptisms of adults.

In 1839 a great excitement was caused in the city by the baptism of Haripant, a Brahman belonging in the city, and of a most respectable family. There was a mob, and Haripant took refuge in the missionary's dwelling. There was held a great council of Brahmans, at which it was determined that if any one attended upon the preaching of the missionaries, or upon their schools, or used their books, he should be put out of caste. Their schools were broken up. But in a few days all was quiet again. Haripant had been employed first as a teacher and then as an inspector of schools. Soon after he was baptized, his brother joined him and was also baptized. Haripant succeeded in persuading his young wife to remain with him; but his brother's wife left him, with her son, and refused to have any thing more to do with one whom she regarded as polluted, worse than dead. A few months after, a friend of Haripant's, a Brahmin teacher, joined the church. It was a time of great encouragement, though of such violent opposition.

In 1841-2, there occurred a season of refreshing. Several persons, men of some influence in their own villages, were interested in the truth as they heard it from the missionaries on their tours. In 1844, some persons were baptized belonging to villages forty miles north of Ahmednuggur. In the five years, 1841-45, seventy-five persons were baptized. Some of these had been religious teachers among the Hindus. Enlightened by the Spirit of God, they became effective preachers of the word to their own countrymen. Their influence was extensive among their acquaintances, and those to whom they had expounded Hinduism before; and the number of inquirers was much increased. The influence of Christians living among their own countrymen began to be felt. In the years 1845-51, eighty persons were received to the church, making a total of 171, from the beginning of the mission, a period of twenty years. The next period of five years, from 1851-55, witnessed an addition of 90; and in the five years, 1856-61, there were 410 received, making 500 for the ten years, and a total of 671 for the thirty years of the mission's existence.

Up to 1854, the members were all considered as belonging to one central church. They might reside in different places; the ordinances of the Gospel might be administered in various places, wherever Christians resided, but they were regarded as belonging to one church. The close of 1854 marks a change in this respect. It was decided that churches should be organized in different villages, wherever Christians might be residing, or where they could conveniently meet for church services. The only limit in regard to numbers is, that there shall be at least three male members, of whom one shall be of such standing and influence in the community that he can be appointed deacon or elder. Under this rule twenty churches had been organized up to the close of 1861. The smallest membership in any one church was 9, and the largest 103. In these twenty churches are embraced persons living in ninety-six different villages.

The first churches organized on the new plan, were the first and second churches in Ahmednuggur. Two chapels had been in use; the one for many years, having been erected soon after the commencement of the mission, and

the other quite recently opened, in another part of the city. A number of persons were designated from the whole body of Christians, which were regarded as constituting the *first* church, to form the *second* church. Both these churches chose pastors, Haripant for the first, and Ramkrishnapant for the second. They were ordained together, in the chapel of the first church, in December. A large congregation was in attendance. The sermon was preached by Mr. Ballantine. The charge was given by Rev. Dr. Anderson, who was then in India in company with Rev. A. C. Thompson, on a deputation from the A.B.C.F.M.; and the fellowship of the churches by Mr. Thompson. Both these parts were at once translated into Mahráthi for the benefit of the audience. All the other exercises were in the Mahráthi language.

Within a few weeks other churches were formed in different villages. There were no pastors for them at the time; and they were placed in charge of deacons under the direction of the missionary in charge of the district. A pastor was ordained over the church at Seroor, in 1859. In 1860, the pastor of the second church in Ahmednuggur was transferred to the charge of the church in Bombay, and another pastor was ordained for that church. It is hoped that several young men now in a course of training for pastoral duties may soon be set apart for the work, as pastors of churches in the villages. One man has received a license to preach, who has not yet been ordained.

It is evident that much good has resulted from the organization of these local churches. Each has been a light in its own locality. The Christians thus brought into closer union, have felt more responsibility for each other, and more also for the spread of the Gospel. Doubtless much of the increase in numbers during the past five or six years has been owing to the greater activity of the church members.

Another influence has been that of separate district *stations* occupied by missionaries. Of these it is important now to write.

*Seroor.* Up to 1841, the missionaries all resided at Ahmednuggur. They went from this point, as a center, in all directions, on their preaching tours. Thirty miles south-west from Ahmednuggur is Seroor, on a tributary of the Bhima river. A range of hills separates the valley in which Seroor lies from the plain on which Ahmednuggur stands. The valley is narrow, and the hill-sides barren. There are very few villages of large size in this valley. Seroor contains five thousand inhabitants. It is a post of some military importance. Formerly there was a large cantonment for troops here; but of late years it is occupied only by a small body of cavalry. In the remoter portions of the district to which Seroor is central are several large villages and much population; it is thus an important post for itinerary labors. More than one hundred villages are usually visited by the missionary and his native assistants. The railway from Bombay towards Madras passes about twenty miles south of Seroor. Rev. O. French commenced the station in 1841. At the close of 1861 the church had a native pastor, and contained twenty-seven members. The church building is of good size, and conveniently located, for the use of the Christians, and also for the people of the village, when any are willing to attend. There are two out-stations, one a few miles east and the other south of the station.

*Kolgaum* is a village of some size, eighteen miles east from Seroor, and

about the same distance south of Ahmednuggur. It is near the base of the range of hills which separates the valley of the tributaries of the Bhima river, from that of the Sina, and *in the former*. It has been for many years an out-station of Seroor. No missionary has made his permanent residence here as yet. It is central to a number of villages, and affords a fine field for itineracy. The church here is under the care of a catechist, and contained in 1861 fifteen members. There were three out-stations, on the west, south and east respectively.

*Rahuri.* Passing north from Ahmednuggur, at a distance of ten miles, the traveler reaches some isolated hills, among which is found the head of the Sina river. This is the end of the plain, or valley, in which Ahmednuggur is situated. North of these hills the country seems to *break down* at once, a distance of several hundred feet, into the great valley of the Godavery. The descent is precipitous, except where a road is made winding along the face of the steep cliffs. In this great valley are *four* stations which have grown out of the labors at Ahmednuggur. The region is very fertile and populous. Good roads pass through it, one north and the other north-east of Ahmednuggur. A railway is in process of construction from Bombay to the cotton-fields near Nagpur, and on toward Calcutta. This will pass east and west, through a part of the valley occupied by the American mission.

Rahuri is a village twenty-two miles from Ahmednuggur, where a court is held, and the public business of a district is attended to. It has a population of three or four thousand. It is on the north bank of the Múla river, a tributary of the Godavery. It is about twelve miles from the range of hills which form the head of the Sina valley—the edge of the table-land—and less than that distance from the hills bordering the Godavery valley upon the west. The district of Rahuri, of which the village is the chief place, has an area of 518 square miles, and a population of 50,000.

Rev. A. Abbott commenced a station here in 1858. Several Christians were at that time residing within the limits of this field, and a church was organized in 1851, a few miles south from Rahuri. There were in 1861 five churches in the district, under the care of catechists, and six out-stations. The five churches had an aggregate membership of 109. The interest in divine things seems to be deepening and extending in all directions. Christians have at times been subjected to much persecution from their heathen countrymen; but their rights are upheld by the government, and they are becoming better understood by their opposers.

*Khokar.* The traveler passing on to the north of Rahuri, soon reaches the *Prawara* river, another tributary to the Godavery. Crossing this, and turning to the east, he reaches Khokar, a small village, forty miles north of Ahmednuggur. It is nearly on the water-shed, the summit of the rolling prairie-land, which lies between the Prawara and the great river, the Godavery, and is about the same distance from the two rivers. The village has no importance in itself. There is no court here, and no market; the population is very small. An interest in Christianity was, however, very early developed here, in connection with the preaching tours of the missionaries. Persons from this village were baptized as early as 1845. One was a prominent man of the place. He was highly esteemed in the village, and in the region. His influence in favor

of the truth was great. Many of his neighbors joined the Church from time to time. There were men in several other villages in this vicinity who also embraced the faith of Jesus about the same time.

In 1854, it was resolved to make this a station, and the residence of a missionary. The Christians living in those scattered villages needed care and instruction, such as they could not get while the missionary lived forty miles away. It was also thought that great good would result from the residence of the missionary here, in removing the prejudices of the heathen. Moreover, many more heathen would hear the truth. These results have been abundantly secured. Rev. Mr. Barker commenced his residence here in 1855. A church was organized from the members residing in the place, and the villages around. There were, in 1861, five churches, all under the care of catechists, having an aggregate membership of one hundred and seventeen. There are also eleven out-stations in different directions.

*Pimplus.* Directly west of the district in which Khokar is situated, is a populous region, in which a few Christians are living, and in which some interest in the truth has been of late awakened. A liberal friend of the mission has erected a dwelling-house and chapel at Pimplus, and presented them to the mission for their acceptance and occupation as a station. The district is at present in charge of the missionary at Khokar.

*Wadale.* On the road north-east from Ahmednuggur, at a distance of twenty-six miles, is the village of Wadale. This, like Khokar, has no importance of its own; but it is an advantageous site for mission premises, and is in convenient proximity to a large number of villages where Christians are living. It lies east of Rahuri, and south-east from Khokar. Rev. Mr. Fairbank began his residence here in 1857. At that time there was one church in the field to which this is a center, at a village about four miles from the station. Now there are five churches, four under the care of catechists, and one with a licensed preacher acting as pastor. The aggregate membership in 1861 was one hundred and thirty-two. There are also twelve out-stations.

There are thus seven stations connected with the Ahmednuggur branch of the Mahratta mission. Three of these have no missionary at the present time. They all have their separate schools, churches, out-stations and catechists. More stations will probably be occupied as the work makes progress in the districts.

III. SATARA.—This is another important city, and center for missionary operations in the Mahratta country. It is in the valley of the Krishna river, and about one hundred and sixty miles south-east from Bombay, and one hundred miles south-west from Ahmednuggur. The district of Satara has a population of about one million three hundred and twenty-five thousand people. It was under the rule of a native prince and court until 1848. The family of the former king, who died without heirs, is still there, and receives a pension from the government.

During the residence of Mr. Graves upon the Mahableswhar Hills, in the latter part of his life, he was accustomed to spend some months of the rainy season at Satara; and always preached, as he had strength, to people whom he could gather to listen. Mrs. Graves also taught such girls as would come



to her for instruction. In this way there was a partial occupancy of the city as a mission station, some years before any missionary went there to live.

In the year 1849, Rev. W. Wood went to Satara, in order to secure a healthful location for his family, during the rainy season. The health of Mrs. Wood had suffered much while in Bombay. Becoming much interested in the place, he decided on making it his permanent station. Land was procured, and two years after, a house was erected, and soon after a large chapel, in the midst of the native town; also a building for a preaching-place and school-house.

In 1851, Rev. Mr. Burgess removed from Ahmednuggur, to be associated with Mr. Wood, who had been afflicted by the death of Mrs. Wood. In 1853, Mr. Burgess returned to America; and in 1855, Rev. Mr. Munger went to Satara. In 1860, Mr. Munger came to the United States; and Rev. Mr. Dean, from Ahmednuggur, was stationed at Satara. The situation is a good one for health. It is just at the eastern base of the *Ghâts*; and a person can be placed in an entirely different climate from that of the plains, in a few hours' time, by ascending the hills.

Several rivers pass through the territory of Satara, all uniting at length in the Krishna river. All along the borders of these streams are large villages. The population is dense and easily accessible from Satara. It has thus fine advantages as a station, from which to reach the country about. Several places, with a population of thousands, are spoken of as proper places for new stations, as the work shall advance.

There have been but few conversions at this station. There have been some peculiar obstacles, arising from the recent absorption of the territory into the British districts, and the extinction of the native dominion. A large number of Brahmans were formerly supported by the king; and they were obliged to seek their own support when the British authority was established. These people naturally feel very sore toward the English, and to any thing that pertains to the English. They influence vast numbers of people to reject and oppose Christianity. Yet there is reason to suppose that the knowledge of the truth is spreading. Many young men have studied the English language to some extent, and at times they have been known to visit the missionaries frequently. Much good seed has been sown in the city, and the districts lying about it.

A church of eight members is reported in 1861. The pastor of the first church in Ahmednuggur has spent some time preaching in Satara, with good results.

*Malcolm Peth*, or *Mahableshwar*, was the residence of Rev. Mr. Graves in the latter part of his life. It is thirty miles west of Satara, upon the summit of the coast range of mountains. It is a valuable health retreat. Many people from the lowlands of the coast, and from the sultry plains of the interior, spend a few weeks of the warm weather there. It has been found very beneficial to many debilitated frames; and at times a few months spent in this cool, dry climate have been enough to reinvigorate the toil-worn frame. The missionary who goes to this place for a needed change of air and scene, finds a large population gathered near him, during the warm season. He can preach to people from all parts of the interior, and thus cause the name of Jesus to

sound forth from those mountain-tops to places unvisited by any rays from the source of light divine.

Since Mr. Graves' death, Mrs. Graves has resided on these hills, and has taught women and girls as she has had opportunity; but no missionary has made his residence here.

IV. SHOLAPUR.—At the distance of one hundred and thirty miles east from Satara, and about one hundred and twenty miles east of south from Ahmednugur is this important city. It is the seat of a Collectorate, and thus a principal city like Ahmednuggur and Satara. It is so situated as to form a connecting link between these two fields, now occupied by the American mission, and is connected by the new Grand Peninsular Railway with Bombay. There are also many large villages, and a great population in the districts to which it is central. It is thus a most important field for missionary effort.

Sholapur has often been visited by missionaries upon preaching tours. In some towns near the city some interest in Christianity has been awakened by these tours. No missionary, however, has resided permanently in the district. Rev. Mr. Harding, from Bombay, has spent several months there during each of the past two years. It is hoped that the place may be permanently occupied before very long. There is much promise of good to result from the preaching of the word. Beside the persons who have professed an interest in Christianity in some of the villages, there is a class of people in the city, who have had their attention drawn to the subject, in consequence of conversions which have taken place in districts still farther south. There are missionaries from Germany laboring in what is known as the southern Mahratta country. At one of their stations a number of persons belonging to a class of *Wanis*, who are traders, have professed Christianity. These men have their friends and acquaintances through all that region. Many of the same class of *Wanis* reside in Sholapur. They have expressed a wish to know about this faith, which their caste brethren have adopted. These *Wanis* are not proper Hindus, but *Jains* in faith, acknowledging some of the gods of the Hindus, and holding the tenets of the Buddhists to an extent.

Thirty miles west of Sholapur, on the road leading to Satara, is situated the city of *Pandharapur*. This is the seat of the celebrated Mahratta deity *Vithoba*. The city has quite a large population; but its special importance arises from this temple. There are pilgrimages to this shrine from all parts of the Mahratta territory. Twice in the year many thousands gather here to worship, and there are smaller local festivals every month. During the few days of the festival, the pilgrims spend a good deal of time in listening to the recital of poems and stories of the god they have come to worship, and of other gods. On these occasions, a great latitude is given to discussion. Men of the most opposite opinions of faith and practice may hold forth and substantiate their doctrines, and be pretty sure of having many people to listen. These are gathered together on the banks of the river, or on the dry sands in the bed of the stream; and live there in tents, and booths, and carts, and under the shade of trees, always ready to hear "some new thing." These great festival-days afford good opportunities for preachers of the word. With a large preaching-tent, pitched in the midst of the crowd, a missionary, with proper assist-

ants, could be almost constantly occupied with preaching. Many of his hearers would be men from distant parts of the country, where the Gospel has not yet reached; and thus he would be scattering the seed of truth in many parts of the land where he might never go himself.

*Stations not now occupied.* *Jalna*, a city in the dominions of the Nizam of Hyderabad, seventy miles north-east from Ahmednuggur, was first selected as the extended outpost of the mission in that direction. Early in 1837, Rev. Mr. Munger commenced operations here, with the permission of the Nizam, though he was a Mohammedan prince. He was joined soon by Rev. Mr. Stone, who remained about a year; Mr. Munger continued his labors for about five years, when he was obliged to visit this country. The station has never been reoccupied by the American mission. The place has not the same relative importance that it had when the mission commenced operations there.

*Kolapur*, seventy miles south of Satara, was occupied by Rev. Mr. Wilder, in 1852; and continued to be so occupied till Mr. Wilder's return to America, in 1857. Two persons were baptized during this time, and several others manifested much interest in the truths of Christianity. Kolapur being under a native prince, and only a *protected* portion of the British Empire, it is uncertain whether converts would be allowed to profess their faith. The police, and all other internal arrangements, are under the control of the natives, and the influence of the Brahmans is very powerful. Though the place is important in respect to the number of inhabitants, and its healthful locality, yet in the present paucity of missionaries, there are several other places that are of more consequence relatively to the operations of the A.B.C.F.M. Hence the station was discontinued after the departure of Mr. Wilder.

#### *The Field.*

The field of the Mahratta mission is, then, Bombay, the center, as the most important city; Ahmednuggur, Satara, and Sholapur independent centers in the interior; and about Ahmednuggur as a center, six village stations. As the work shall progress, other stations in the villages will need to be occupied, and about the other centers similar stations will be commenced. Several millions of people are living in the districts now partially occupied, and proposed to be occupied. It will be necessary, perhaps, at some future day to occupy still other centers.

#### *Plan of Operations.*

The general plan of the mission may be sufficiently evident from the description given of the several stations.

Each missionary is supposed to have his own definite sphere of labor, and this is to consist of preaching, superintending schools, teaching and directing his native assistants, taking the oversight of churches as they are gathered in his field, carrying the Gospel to the "regions beyond," by means of preaching tours where he can do so. The general wants of the mission necessitate schools of a higher order, in which men may be trained for the duties of catechists, and of teachers of common schools; also a training for the pastoral work. And at the same time the women are to be so taught that they may be meet helps to their husbands when engaged in the direct work of the ministry, as teachers, catechists, and pastors.

The grand aim is to secure a self-sustaining church in the land, a church that shall raise up for itself and train in itself in due time, its own pastors and teachers; a church which shall ever aim at the conversion of the heathen, which shall bring the knowledge of the Gospel offers of salvation to all the inhabitants of the land, and which shall show forth the power of Christianity by a godly walk and holy living upon earth. In aiming at such an object we aim at the glory of Christ, to be displayed by conversions to Him from all the inhabitants of the land. We aim at securing proper "witnesses" for Christ, who shall make him manifest among men.

Conversions have not been numerous in the early history of any of the stations. For a long time the progress has usually been very slow. The earlier audiences at the stations have usually been composed of persons connected with the missionary in some way. The children of the schools, and the teachers, in some cases a few of the parents would be present. If others came, it was usually from curiosity, and when the truths of Christianity were announced, there was often no further wish to hear. Parents who sometimes came with their children, came not for the purpose of hearing the truth, but to know what was said to their children, that they might more surely counteract its influence. In villages which have been several times visited by missionaries on their preaching tours, it has been found that large assemblies would gather on the occasion of the first visit, and sometimes also the second. The third time few would stop to hear. Their curiosity was satisfied. The story of the cross had become foolishness; and in succeeding visits the Christian messenger would be met by open opposition, scoffing and abuse. Still some would hear; an interest would be manifest, and good would be hoped for "in due time" if there were no fainting.

When a conversion has taken place, under the influence of the truth, whether through more intimate association with the missionary and the consequent increased knowledge of Christian truth, or under the inward impulse, the desire for something better, which is gratified only by faith in Christ, a new element of power comes into operation. Men see that it is possible for a Hindu to change his faith, and substitute the service and worship of a spiritual Being in place of the idols which everywhere abound. Christianity comes with a new appeal. Before the conversion of a native Hindu it is regarded as essentially a foreign faith with which they can have no concern. But if one of their own countrymen has embraced this faith and is living in accordance with it, there must be something to be considered in it. There is the appeal to family influences. To a very great extent this is an appeal of opposition to Christianity, and all family influences are brought to oppose any one who changes his faith. But there are always persons more or less numerous who are influenced by the fact that one of their relatives or friends has become a Christian. Under the influence of godly living we thus expect to see our little churches growing in numbers, increasing in the regions where they are now situated, and extending the influence of the Gospel till all are reached by it.

#### *Schools.*

It is supposed that not more than five or six per cent of the population can read. The proportion is higher in the cities, particularly in Bombay, and less

in some country districts. It is not strange then that the first missionaries should have their attention turned at once to the necessity for schools. The people to whom they attempted to preach had no mind to hear. It was thought they could hardly understand what would be said to them in a discourse. Certainly there could be no progress of the Gospel till the people could *read* the Bible understandingly. If the children could be taken in hand they could be trained so as to understand the truths of religion. Their minds were tender, susceptible to good influences. They would form a nucleus of a congregation to be preached to. The parents and others would be drawn in to hear, and in time every school might be expected to expand into a church. The people would be drawn toward Christianity because of the great benefits resulting from it to their children and themselves. The appreciation of the benefits of education would lead men to desire the higher good the knowledge of which was given at the same time.

“Even before the first missionaries in Bombay were able to commence preaching they had opened a school. In 1816 it was stated that ‘nearly 300 heathen boys had been receiving instruction under their care.’ In 1818 there were eleven schools, with 600 regular attendants. In 1821 they had twenty-five schools, and from want of funds they disbanded ten of these containing 500 pupils. In 1823, again, there were twenty-six schools with 1454 pupils. For a few years great exertions seem to have been made in this department. In 1824 there were thirty-nine schools. In this year a girls’ school was opened under the care of a female. The number of schools at this time was nearly as large as at any subsequent period. In 1827 there were sixteen schools for boys and ten for girls. In 1831 there were thirty-four schools, containing 1940 pupils, of whom 455 were girls. In 1835 there were forty schools and 1620 scholars. About this time the system began to be extended in Ahmednuggur and vicinity. . . . In 1839, [after the ‘crisis’ of 1837, and the dismissal of so many schools,] there were reported eight schools in Bombay, four in Ahmednuggur, four at Jalna, one at Mahableswar—seventeen in all, containing 822 scholars.”

The same system was pursued up to the year 1851, at the opening of any new station. At Seroor, in 1841, the first missionary effort was in the direction of schools. At one time ten were in operation in different villages. At Satara, in 1850, there were two schools for boys and two for girls. At Kolapur there were several. They seemed to be almost a necessity of the mission in all its attempts at advancement.

The teachers of these schools were, of necessity, natives. The Brahman, as a usual thing, was the teacher of every school for Hindus, of whatever caste. A Jew would teach a school of Jewish children; a Parsi, for Parsis. There were no Christians to be had. If there had been, no pupils save the children of Christian parents would have attended. The Brahmans were very ready to enter the service of a missionary and teach schools for him. They would teach the prescribed Christian lessons, and at the same time take good care that no undue influence was exerted by these truths upon the minds of the children. The missionaries thought that great good would be done by the instruction of the children in the common studies of the school; and at the same time *they* would have the opportunity of inculcating religious truth. The Brahman was

hired to teach reading and the common branches. He was not to have any thing to do with Christianity, farther than to see that the scholars learned the prescribed lessons in Scripture, in catechisms, and the like. The missionary alone would give the instruction in Christianity, and examine the scholars in what they learned. In point of fact it was found that the influence of the heathen teacher almost entirely neutralized the preaching of the missionary, and the study of the truths of Christianity which the pupil attempted.

In a report on this subject, in 1854, the missionaries say: "We can not point to a single case of conversion from among all this number, [estimated at 10,000 as having been pupils in these common schools.] A few instances of conversion have occurred among the superintendents and teachers of these schools; and these men are among our most valuable helpers at the present time. We occasionally meet with those who were formerly pupils in these schools, while preaching in the villages. Often such persons are interested and attentive hearers, and often they are among the abusers of us and our work. The result seems to show that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth." And from this result they derive the general rule that it is inexpedient to employ heathen teachers in the work of teaching children and youth.

In India the work of education was pushed in advance of the church, as a preparatory agency, not as an auxiliary. The results have been described above. It is now proposed that education by missionary effort shall take its proper place, to follow, rather than precede, interest in the truth.

*Boarding schools.* It was early discovered that the common-school system would not produce the results hoped. It was supposed that if children could be kept in school, separated from their parents to an extent, brought more under the direct influence of Christian teaching, and of the truth, the results would be more satisfactory. Especially would this be the case in reference to girls. The girls' school at Bombay was a good example of the kind. Some of the pupils were orphans, and placed under the entire control of the mission. A few were Africans re-captured from slave-ships on the east coast of Africa. All who were in the school were as completely under the care of the missionary as they could be. The result is seen in the fact that *seventeen* pupils from this school were admitted to the church. The school at Ahmednuggur had more pupils from the city. But here also many were converted. A boarding-school for boys and another for girls was in existence at Seroor for a number of years. Some young men who were once connected with the boys' school are now in important positions under the government. One, who began to learn here, and who was in the school for some years, has recently joined the second church at Ahmednuggur. During years of wandering he did not wholly forget his instruction in the school, and constantly refused to worship the idols of his countrymen.

There was a boys' boarding-school at Ahmednuggur, established in the early years of the mission. It expanded into a seminary, and had at one time as many as sixty pupils. A few pupils were converted. This high school grew out of the common-school system. It was of great use in training teachers and superintendents of the common-schools, but could be of only limited use

in training catechists. It was in advance of the church, and of any interest in the truth, whether among the people or among the scholars. Consequently upon the remodeling of the system, in 1851-54, it gave place to a school for catechists and teachers.

These schools were all subject to great fluctuations. The teachers, though heathen, were required to be present at preaching upon the Sabbath. In 1828, the mission at Bombay made a rule that all persons connected with the mission, as teachers, scholars, etc., when attending divine service, should stand during prayer. This rule raised a storm of excitement. For a time nearly all the schools were disbanded. Only one of the teachers was bold enough to comply with the rule. Meeting after meeting of caste-men was held, in order to put Babaji out of caste, but he defended his course so boldly that it was not done. The proceedings, were, however, among the means of deepening in his mind the impressions of the truth he had heard and learned, and he afterwards united with the church. The storm raised was not of long continuance. Most of the teachers very soon resumed their employment, and complied with the rule.

In 1839, one of the superintendents of schools in Ahmednuggur was converted. The effect of this was to cause the schools to be forsaken to a very great extent. Some of the most hopeful were wholly given up. A similar result followed the baptism of a teacher at Seroor, in 1844. On the baptism of one of the pupils of the seminary at Ahmednuggur, in 1846, many of the scholars left. So when one of the girls from the girls' boarding-school was received to the church, a number left. On one occasion a mother was so enraged at her daughter, because she wished to join the church, that she brought her poison, concealed in a dish of sweetmeats. The girl was taken violently ill. She did not die, but was made totally blind from the effects of the poison.

The present system of schools may be described in few words. In the common-schools, none but Christian teachers are employed. Hence the classes from which pupils come are Christians, and those who sympathize with Christians so much that they are willing their children should be taught by a Christian teacher. The design of these schools is to teach the children of Christian parents, and at the same time Christian men and women who may be disposed to learn. The number of such schools is much less than that of the heathen schools, which were at one time in connection with the mission. Yet the demand for schools, even on the basis of Christian families, is greater than can be supplied by the teachers who are at present qualified to engage in the work. There were in 1861 about twenty-five such schools. Christians are living in nearly *one hundred* different towns and villages. The limit at present is very far short of what it should be. The effort is made in all cases for the parents of the children to do what they can toward defraying the expense of the schools. There are perhaps as many schools as can be kept up with the present limited funds which can be used for the purpose, and perhaps as many as can be efficiently superintended by the missionaries who are now on the ground.

The want of teachers, and the necessity of training them for the work, and the general service of the mission, has led to a training-school. This is at present situated at Ahmednuggur. Its pupils are taken from the most promising boys of the common village-schools, and also from young men of promise who have

not been instructed as children. Many of the teachers and students at the present time are children of Christian parents. The course of study is practical, and as far as may be, biblical. Men of more years also attend this school, in order to be qualified for service of the mission, as catechists. Their instruction is more exclusively biblical, and they are connected with the school a shorter time. It is expected of all the teachers of common-schools that they shall take the place of a catechist, in public reading and expounding of the Scriptures when there is no other qualified person residing at the village where they teach. In this way they gather the parents with the children to hear the word read at the opening of the school, and they sometimes have a service on the Sabbath, in places at a distance from any regular preaching service. The number of catechists, some of whom are teachers, in connection with the mission is about sixty.

The native churches need pastors. For the twenty-two churches there are as yet but four ordained pastors. To remedy this deficiency, a training-school for pastors has been in operation for two or three years. About twelve of the most active and influential of the younger men were selected by the mission, in the first place, to compose this class. They are taken from all parts of the field, and properly belong in connection with different stations. These men are trained specially in the Bible, pursuing the study of different portions of it during the time they are in the class, and at the same time studying such other things as will not only aid them in their pastoral duties, but will enable them in some degree to oversee the schools in their various fields. A course of lectures is delivered on important topics. They write essays and prepare plans of discourses. The class *term* is seven months—April to November. During the remaining five months, these young men are employed, under the direction of the various missionaries, in preaching in different parts of the field; and while they are pursuing their studies at Ahmednuggur, it is expected that they will preach as often as every other Sabbath. They go forth two and two, or one with a missionary or pastor, to villages in all the region, and thus endeavor to make known the way of life. These men are taken from the common people, and the hope is that the churches, poor as they are in worldly goods, may be able at no distant day to support their pastors—men from the same general position and rank in life, educated for their work, and, we trust, called of the Spirit to engage in it. With men of genuine Christian experience and warm-hearted devotion to the Saviour living in the villages, as pastors of the little churches, it may be confidently expected that the work of making known the Gospel, and, through the Spirit promised by our Saviour, of multiplying converts to Christ, will rapidly advance.

The girls' boarding-school at Ahmednuggur has been changed into a female school of higher order than the common-schools, the design of which is, that those who are to be wives of pastors, and catechists and teachers, may receive an education appropriate to them. A few young females from this school have been employed as teachers in some villages.

This plan of schools admits of any desirable extension, as circumstances may require. No missionary is taken away from his proper work of preaching the Gospel, to teach science, and exert the general elevating influence of the college professor. Each man may have as many village-schools to look after as he can



find teachers and funds for. Each man has a share in the practical training of the young men who are afterward to be his assistants, whether as catechists or pastors. The men whose business it is more particularly to teach these candidates for teachers, catechists, and pastors have still time and strength to make their principal work, the direct preaching of the word. Thus they teach by example as well as by formal lectures. The same system of schools can be easily established in any new station. So far as there is a demand for them such schools may be opened. The whole system is kept in its proper place, the auxiliary of the Church. The conversion of men is the grand object. The training of these men in all that pertains to godliness, and of the children of the Church in all that will fit them for their greatest usefulness in the Church, and upon the heathen world around them, is the object of the system of schools.

In the report of the mission for 1861 the statement is made that the education in the mission "was never so effective in a missionary point of view, never so valuable as at the present moment. What the schools now most need is better teachers, and to derive more of their support from the parents of the pupils."

#### *The Press.*

This instrument has been largely used by the mission in Western India. The first reinforcement which was sent to the mission was of a man acquainted with the art of printing. The press commenced its work in 1817. For nearly thirty years a succession of missionary printers were in charge of this department, and it was kept in a state of high efficiency. For about thirteen years, after the departure to America of the last missionary printer, the printing was under the superintendence of a man, an East-Indian by race, trained in the office. In consequence of other printing establishments, capable of doing all the work needed by the mission, being in successful operation in Bombay, the press department was closed and the property sold in 1858.

There have been issued about seventy religious tracts in the Mahratta language, about twenty school-books, a number of tracts and books in the Guzarati language, some in the Hindustani, and some in English and Portuguese. The whole Bible has been printed in three editions, and separate portions many times over.

The *translation of the Bible* has been a part of the labor of the mission. Before the first missionaries reached India, the missionaries at Serampur had issued a translation of the Bible in the Mahratta language. The Americans at first attempted to use this, but they found that very few could understand the translation. The character used in printing the version was also very different from the ordinary letters of the Mahrattas. They found, as they became acquainted with the language, that the version was in a dialect which very few people in the vicinity of Bombay used. It was a dialect used only in the extreme north-eastern part of the Mahratta country. The brethren felt themselves compelled to engage in the work of translating the Bible anew, from the Hebrew and Greek languages, into the Mahratta. They labored upon this work with great faithfulness until it was completed. Rev. Allen Graves did more of the translation work than any other one individual. The New Testament was first printed entire in 1823; another edition in 1826. This was completely revised, with many emendations, by Mr. Graves, and a new edition, under his editing, was issued in 1830. This has been amended much since, and several editions have been

issued, mostly by the Bombay Bible Society. In the Old Testament also the hand of Mr. Graves is seen in the books of Moses, Joshua, and the Judges and Kings. Rev. Mr. Allen translated the books of Samuel. The poetical and prophetic books, as at present issued, are on the basis of the translation furnished by Rev. Mr. Dixon, of the Church Missionary Society. Mr. Graves prepared a translation of the Psalms, of which two or three editions were published.

In 1842 a semi-monthly paper was started by the mission, and has been continued to the present. It has been somewhat widely circulated, and has been an instrument of much good among the people. Some of the books which have been put in circulation were first issued in the successive numbers of this paper. A small part of each issue has usually been in English as well as Mahráthi. For a number of years also an almanac was issued by the Mission, which was largely circulated.

#### *Rights of Native Christians.*

Reference has been made (p. 10) to the indignity put by the Hindus upon any who embrace Christianity. It is proper here to refer to the efforts made to secure the rights of Christians.

The following extract from the report of the mission for 1859, gives the facts in regard to the "water excitement," and the decision of Government recognizing the rights of Christians to the use of the public wells :

"The mission, having for many years past rented a house in Ahmednuggur, with a reservoir of good water on the premises, the native Christians, who generally lived near the missionaries, had made use of this water. But recently houses had been occupied by native Christians in different parts of the city, and it became very inconvenient for them to obtain all their water from the mission compound. Knowing that the laws of India secured to native converts all the rights which they enjoyed before conversion, we took occasion, when the Governor was at Ahmednuggur, to mention to his Secretaries, and also to the Collector, what the converts desired in respect to the use of the water of the public tanks. The Collector at once declared himself ready to sustain the right of all converts to use the public tanks, who had enjoyed the right before conversion, as this was in accordance with the law. In the month of September the native converts accordingly began to take water from the public reservoirs, having previously informed the native authorities of the town of their intention, and having been told by them that arrangements would be made to protect them in their rights. The Brahmins immediately made the most determined resistance. They threatened to beat any Christian who should touch the reservoirs. They prohibited the Hindus using water from the tanks, which they said had been defiled by being used by Christians ; and they made a petition to the magistrate, urging him to prevent the native converts from using the public tanks. The magistrate, Mr. Tytler, called the principal inhabitants of the city together a few days after, and read to them his reply to their petition. He informed them that those who had the right to draw water from the tanks before conversion, had not forfeited that right by embracing Christianity ; that on the contrary, the law insures them every right which they possessed before their conversion, and that this law would be enforced, and those acting contrary thereto punished. The magistrate added, that in Bombay and many

other places, all classes of the community, Christian converts, Hindoos and Mohammedans, have free access to all the public tanks and wells; and that in Ahmednuggur, while cattle, horses, donkeys, prostitutes, etc., all have access to the public tanks, this common and obvious right the petitioners sought to deny to persons whose high respectability they themselves dared not and could not gainsay; and they denied them this right solely because they were Christians. This decision of the magistrate was confirmed by the Governor before it was communicated to the petitioners. But the Brahmans, hoping to intimidate the government, prevailed on the shopkeepers to shut all their shops, and no one was allowed to buy or sell even the most necessary articles in the bazar, though much trading continued to be carried on under cover. The people were told that any one who opened his shop would be considered as the offspring of a Christian. But finding that the government were firm, the shopkeepers, after three or four days, refused to obey the arbitrary orders of the Brahmans any longer, and opened their shops again.

"In the mean time, the people of Ahmednuggur, or rather a small portion of the Brahman population, had petitioned the Governor of Bombay, complaining of the Collector, and urging that he might be directed to prevent the native converts from using the water. The answer of the Governor was very decided. It was as follows: 'Copy of a resolution passed by government, in the Judicial Department, on the petition of Anandrao Babajee Deshpanday and other inhabitants of Ahmednuggur. The magistrate may be instructed to inform Anandrao Deshpanday, that government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded, that by their own showing, the fountains in question were established by Mohammedan kings, and that in the days of those kings no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang, who embraced the Mohanmedan religion, how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shastras, which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states, that none shall be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith, which the Queen not merely acknowledges, but of which she proclaims herself the Defender.'

"Thus the rights of native converts were sustained. Some severe fines were inflicted by the local authorities, upon persons who were guilty of using violence to the native Christians in connection with this excitement, and all saw that the magistrate was determined to enforce the laws, and to carry out the decision of government."

The Brahmans were not satisfied, but tried to procure a modification of this decision. Their second petition was, that certain tanks and wells might be set apart for the use of the Christians, and they be prohibited from using others. The magistrate made a strong report upon this application, characterizing it as intended to put a stigma upon Christians. The final decision of the Governor in Council was in these words: "The petitioners are to be informed that

government will never admit that a tank is polluted by being used by Christian converts. His Lordship in Council sees no reason for any modification of his previous orders, and the intimation now issued must be regarded as final.' These decisions were not by any means quietly assented to by the natives. As intimated above, in the extract from the report of this station, a good deal of violence was made use of against the Christians who attempted to use the water of the public tanks. But by the prompt measures of punishment taken by the authorities, the people were convinced that violence would accomplish nothing, and that every one molesting the Christians would be punished. The natives soon began to use the water from the tanks which the Christians used. They said in excuse that the Shastras contain nothing about Christians, and that consequently there is no caste difficulty in the way of yielding to these decisions of government and granting the Christians their rights. This must be a great humiliation to the Brahmans, who have caused all this trouble, and who have been so loud in demanding the degradation of Christians. It is certainly a great victory over the spirit of caste.

The matter did not stop here. All the papers upon the subject were forwarded by the Governor of Bombay, Lord Elphinstone, to her Majesty's Secretary of State for India. In reply, the Secretary sent out a dispatch approving the decision of the local government. Thus the rights of the Christians are fixed on a firm basis, and by this dispatch the same rule is made applicable to all India.

Another important decision, made in the year 1859, affecting the rights of Christians, is that which admits the children of native Christians to all the public schools. Hitherto they have been, for the most part, excluded on caste pretenses. Now they are to be regarded as "entitled to the same privileges as the children of Mohammedans and others, who do not observe caste."

These decisions practically carry out the views expressed in the Queen's proclamation, assuming control of the East-India Company's possessions in India, published November 1, 1858.

## PROGRESS IN CONVERSIONS.

The Mission to the Mahrattas was begun in the year 1813, at Bombay. Missionaries were sent to Ahmednuggur, to reside, in 1831. A careful examination of the Reports of the Board shows that the total number of admissions to church privileges, on profession of their faith by natives of the country, in the whole field occupied by the American missionaries, from the beginning to January 1, 1856, was two hundred and eighty-five; and in the six years from the latter date to January 1, 1862, it was four hundred and fifty-seven. In the *Missionary Herald* for June, 1861, is a letter from Mr. Ballantine, in which, after giving the church statistics of the Ahmednuggur district, and showing that the admissions in each one of the preceding five years equaled the average of each period of five years from 1831 to 1855, inclusive, he remarks:

“Should it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the mission in 1855, putting missionaries out in the districts to labor among the people, has been the means, in the hands of God, of greatly extending the knowledge of the truth, and of bringing many more converts into our churches. Some members of the mission desired to see this policy pursued ten years before it was adopted; but at length the Deputation, coming to India in 1854, decided the matter which had been discussed in the mission so long, and the plan was at once put in execution.”


Statements having been made to the effect that the change which took place in the policy of the mission, had alienated the affection of the higher castes from this mission, and that since 1856 there had been there no convert from the higher castes, Mr. Ballantine wrote again, September 9, 1861:


“This is a great mistake. We are having more intercourse with the higher castes, both in Ahmednuggur and in the villages around, than we ever had at any former period in the history of this mission. And this intercourse is very friendly and pleasant. There is more preaching in the streets of Ahmednuggur this year than for many years past, and the people have frequently asked me to come again to preach to them. These are people of high caste. We have regular attendants now from the high castes, on our Sabbath services, apart from inquirers, and those desirous of being admitted to the Church. Within the past two weeks I have received donations from the natives to aid the mission in this its time of need; one of twenty-five rupees from an educated Brahman, and another of twenty rupees from eight natives connected with the police corps, all of high caste. We have never had so many persons of high caste brought into our churches in Ahmednuggur and vicinity, in any period of five years before, as we have received since 1856. Our inquirers too, at the present time, from the higher castes, are more than usual. We have, also, a school for heathen boys of the higher castes in Ahmednuggur, which is taught by a Christian teacher, without any heathen help. It has continued a year and a half, and is constantly increasing in numbers. Many of the boys are learning to sing Christian hymns, under the instruction of their teacher. Thus God is blessing us in our present policy, and we hope to see still greater blessings.”



Gaylord 

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